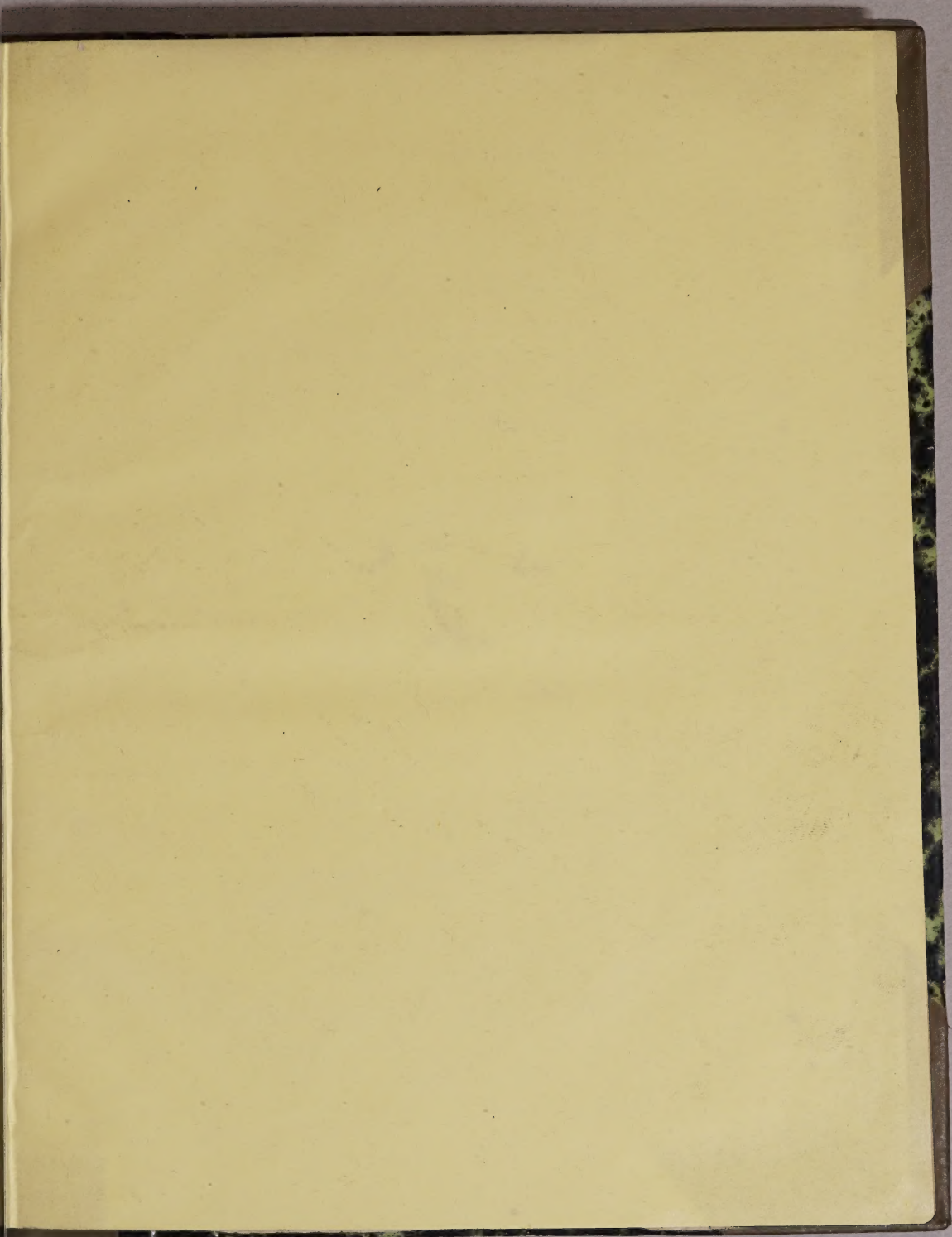
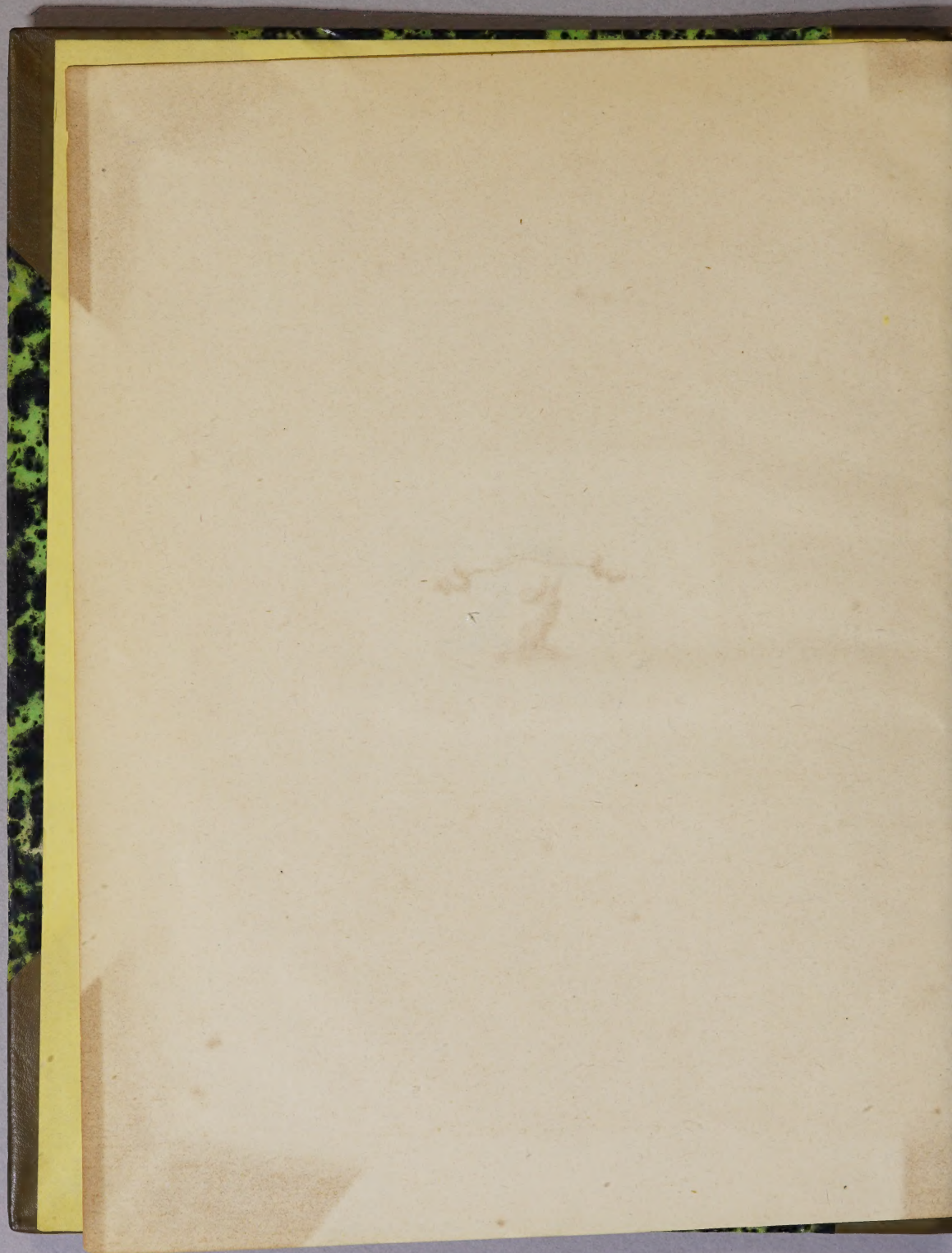
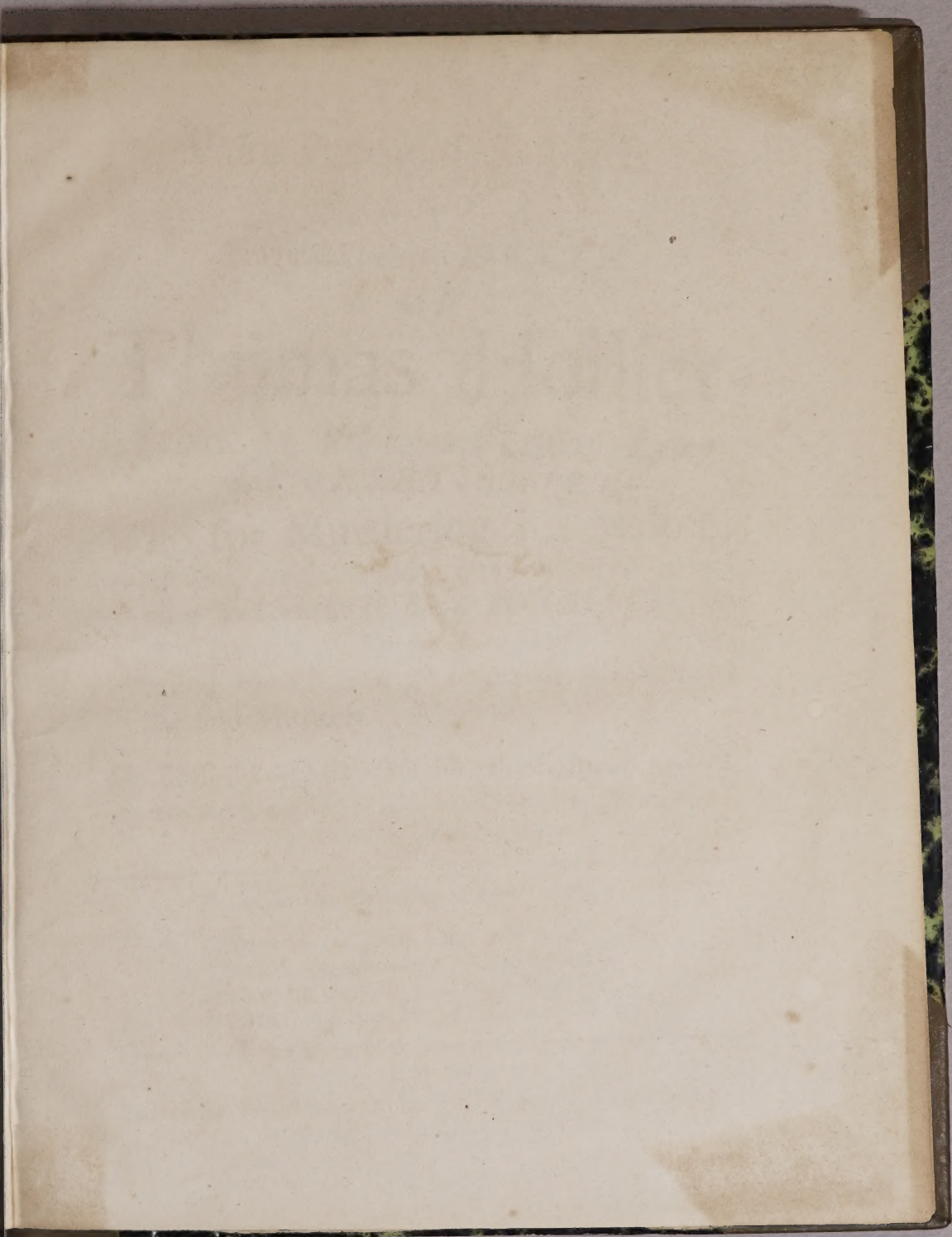




John Carter Brown.







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THE
Vain Prodigal LIFE,
AND
Tragical Penitent DEATH
OF

Thomas Hellier

Born at *Whitchurch* near *Lyme*
in *DORSET-SHIRE*.

Who for Murdering his Master,
Mistress, and a Maid, was Executed according to Law at *Westover* in *Charles City*, in the Country of *Virginia*, neer the Plantation called *Hard Labour*, where he perpetrated the said Murders.

He Suffer'd on Munday the 5th of *August*, 1678.
And was after Hanged up in Chains at *Windmill-Point* on *James River*.

Exemplum sicut Speculum, Exempla docent.

Examples on Record have ever stood
T'instruct the after-Ages, (bad or good.)
For, each Example is a Looking-glass,
In which we may behold (each man his face.)

L O N D O N :

Printed for *Sam. Crouch*, at the *Princes Arms*, a corner-shop of
Pepes-head-alley in *Cornhil*. 1680.

THE
Vain Prodigal LIFE,

AND

Tragic Remembrance OF A TH

of J. A. W.

Thomas Hellier

Born at Widdowes near Lymington
in DORSET-SHIRE.

Who for Murdering his Master,

Mistress, and a Maid, was Executed accord-
ing to Law at Weymouth in Dorsetshire, in
the County of Dorset, near the Hamlet
called Hard Labour, where he perpetrated
the said Murders.

He Suffer'd on Monday the 27th of August, 1682.
And was buried in the Church at Weymouth.
The 1st of June 1682.

Examined from a certain Testimony
Examined in a Court and have given
Testimony in the said Court
for the said Testimony and have given
Testimony in the said Court and have given
Testimony in the said Court and have given

LONDON:
Printed for Sam. Crompton at the Prince's Arms, a corner-shop of
St. Dunstons Church in London. 1682.

APJCE



TO THE
READER.

IN this true Mirrour we may plainly see
 What wretches People all by nature be.
 From Adam his Posterity accurst,
 Hath been e're since inclin'd to what is worst.

Good Education, and ingenious parts,
 A fair Estate, with skill in lib'ral Arts,
 (All laudable Accomplishments) will stand
 In no stead, where Vice gains the upper hand.

Men highly by nature Ingenious,
 Debauch'd through Vice, prove more pernicious.

Whom Grace doth not secure, Temptations
 Will ruine on most slight occasions.

To the READER.

Speedy Destruction attends that mind,
Which to Debauchery is still inclin'd.
Whom prosp'rous nor adverse state won't restrain,
Such, oft with publick Crimes their Souls distain;
Crime heap on Crime, devoid of fear and awe,
Till they become obnoxious to the Law;
Incur such publick Punishment and blame,
As brings to th' Noblest Parentage foul shame.
Their Ancestors Escutcheons bespot,
Blurring them with an Indelible blot.
All, who from honest Parentage descend,
Must live so, that shame don't their death attend;
Lest their disgraceful death, for what is past,
Shame innocent Relations too, at last.

men that is born of a woman is of force and am free
of nobel that can reg Lib & off & coffer don
Lick Ho

1. 1/2 Penn of sweetest
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A

P R O L O G U E

T O

The following Tragical Relation.

H E many deplorable, and excellently well illustrated Examples of God's Revenge against Murder, occurrent formerly in other Countries, carefully collected and judiciously related by Worthy Mr. *Reynolds*, might (one would think) save me and others the labour of giving new Testimonies for warning the World against those vicious Abuses, whereby they draw down Divine Indignation upon their own and others heads. But seeing ancient Truths and forepast Presidents, as smelling of the mould or must of Antiquity (through Satan's malicious Policie, and the World's incredulous Imbecillity) are most an-end lightly esteemed, if not totally ineffectual, and of no force, next to Old Almanacks, long since worn quite out of date; the World had need be rous'd out of its bestu-
 pifying Lethargy of Carnal Security, by some novel Relations of this kind, recruiting afresh on mens minds a new and lively sense and apprehension of Divine vindictive Justice, impendent and ever hovering over the heads of Delinquents for their reiterated Provocations

B

For, though ancient Truths ought to be no whit at all less moving or prevalent on sober mindes, and sound rational apprehensions, because of their venerable Antiquity, yet long distances, and tedious tracts of time, wearing past Transactions in part out of most persons memories (though haply they can't be totally buried in Oblivion) do nevertheless downright argue such antique Relations of fallacious uncertainty, and call them into doubt. So that, though Mr. *Reynolds* beforementioned hath in several places, through his Book confirmed the indubitable truth of his Tragical Histories, by adding the frequent Attestation of his own knowledge, who was to some of them (*ex confesso*) an Eye and Ear-witness; yet, because he hath ingeniously added, for the Readers delight, something or Device, adorning, embellishing, and besprinkling his Relations throughout with lively Cuts, Gems of Eloquence, most fragrant Flowers of Elegant Stile, and Rhetorical Sentences; personating all very prudently under fictitious names, (as may be supposed) with designe to avoid blemishing the Reputation of each Malefactor's surviving Relations: Hereupon, I say, his whole Labour hath, to my knowledge, and in my hearing, merited from the report of most whom I have met with, not the Repute of Historical Truth, but onely the Character of a quaintly contriv'd Romance.

So subtil is the grand Adversary of Mankind, that rather than he will suffer people to be perswaded according to Truth (that seeming small faults make way for real great ones, or that common ordinary Vices prove leading-Cards to horrid execrable Crimes:) The Devil, I say, will animate the world to stigmatize Truth with the brand of Falshood, tempting persons to reproach that, which is in it self every way well worthy commendation. Thus, if Truth do but array her self in a little better

ter than ordinary Apparel, seeming somewhat gay, polite, and trim in Attire; unless she range about stark-naked, or creep forth clad in Russet or in Raggs, she, forsooth, must not be credited to be like her self.

However therefore, seeing Satan still renews his old Temptations on men, by new devices, seducing silly Souls on slight occasions, to act afresh old Crimes over again, or at least to imitate, if not outvie precedent Examples of former times; 'tis all but needful, that new Crimes should be attended with new Relations, new Admonitions, and for instruction sake, be sincerely published to open view: especially since Examples of former times are either misbeliev'd, call'd in question as Romantick uncertainties, or rejected as stinking of Antiquity. Or if they have been known, approv'd, and indubitable Truths (such as that of young *Sonds* in *Kent*, or *Nathaniel Butler* of *London*, and some other like persons not yet quite worn out of the memory of Survivers;) yet are they as little thought of almost, as if they had never been, or were equally uncertain with those suppos'd Romantick stories of former times, stretching beyond the very memory of Men. And though this ensuing Narrative must expect no better fate than the rest of the like nature; yet for present satisfaction to some, and future instruction to others in the World, I shall propose to all sober persons consideration some seasonable and serious Reflexions on this sad spectacle, and lamentable example of frail and vicious Mortality. But first take this Character of his Person.

A Character of his Person.

HE was a Pale-countenanced man, of a black-brown hair, as I take it, inclining to curl, reaching down to his ears, pretty round-visag'd, somewhat full-bodied, of a middle stature, and (by what I could discover) by Constitution very melancholy, which appeared by his working Brain (as you may hereafter discern) his desultorious Wit, soaring Ingenuity, and vain-glorious humour; of a facile ductible Temper, easily wrought on to be led to any Vice, Melancholy persons being not unusually so dispos'd. Mr. *Burton* fitly terms Melancholy, The Devils Great Net, by which (unless Grace powerfully withstand) he drags men with ease to their own Destruction, especially where Vice hath once gain'd any considerable strength.

THE



T H E
L I F E
 O F
T H O M A S H E L L I E R,
 W I T H
 The manner of his perpetrating the following
H O R R I D F A C T:
 F R O M
 His own Confession to a Friend in
 Prison the night before his Execution.



Thomas Hellier (aged now some 28 years or thereabouts) was born at *Whitchurch* neer *Lime* in *Dorsetshire*; Son to *J. H. of Parrocks*. I liv'd with my own Parents till I was ten years old, about which time my Grandfather *Thomas Turner* of *Marshwood* took me home to him, and setting me to School, bred me up till fifteen or sixteen years of age; who loved and tender'd me very indulgently. About the age of sixteen I was bound an Apprentice to one *Jo. Sprake* of *Lime*, by Profession

a Barber-chirurgion, for seven years; from whose Son I also learned, by my own industry, the Trade of a Stationer. After I had serv'd six years almost, my Master died; during which term, I had plaid some frolickish youthful Pranks, which were mildly conniv'd and winked at, through the gentleness of indulgent Relations; which yet I had not the grace to make a good use of.

After my Masters death, (not being bound to any but my Master onely) I sued out my Indenture, and so gain'd my Freedom before six years were fully expired.

A while after I was got free from my Master's Widow, my Grandfather dying, left me fifty acres of good Land purchased for three Lives; the other two were dead, and onely my own Life then remaining in the said fifty acres of Land: which Estate I lived on some half a year a single man; then I married one *Hester Bensloe*, daughter to a good sufficient Farmer, who enjoyed fifty pounds *per annum* of Prebends Land. After which I liv'd with my said Wife on the forementioned Estate the space of one year, till she brought me forth a Daughter, by name *Hester Hellier*.

My own and Wife's Friends both loved me very well, and would have done very well for me, had I not taken bad courses; but I could not contain my self within the due bounds of Sobriety and Moderation.

About this time (in the year 1673 or 74, neer *Michaelmas*) I choused my Father of twelve pounds *Sterl.* which he had entrusted me to receive for him, he being then Collector of the *Royal Aid money*: After the receipt of which money, I taking horse, rode away to *London* (unknown to Father, Wife, or any other Relations, who all that while knew not what was become of me.) In *London* I ranted out my twelve pounds in Company-keeping. And now I lived but too much at ease,

ease, I knew not when I was well; I was all on fire to set up in the world, to make a bustle abroad to and fro, and be doing, that I might seem somebody. I would therefore needs, all on the spirt, set up my own Trade, and that too of a Stationer; to which intent I took up on Credit, to the value of some twenty four pounds in Books of one person, which were never to this day paid for. I did the like by others, to a considerable value; none whereof (I do confess) were yet ever paid for.

Having thus furnished my self, though all upon Trust, I made sale of some twenty head of Cattle, young and old, from off my Estate at *Marshwood*, which yielded me some sixty pounds or upward; with which money I set my self up, removing all my Goods to *Crewkerne*, called commonly *Crookhorn* in *Somersetshire*. I observ'd the Foxes cunning (who hunts his Prey far from his own Den:) so, though I owed round Debts at *London*, or elsewhere, yet I paid all duely, keeping touch with people nearer home; owing little or nothing any where for some twenty miles distant from *Crookhorn*, round about. By which Craft, and my affable sociable temper, I liv'd in the said Town in very good Repute, belov'd by all sorts, both gentle and simple, young and old, rich and poor: I was so over-obliging to all people, that I could have had Credit from any Tradesman or Gentleman neer me, for what I pleas'd. [Honest Mr. *Hellier*, who but Mr. *Thomas Hellier*?] But, as I said before, I was ever shie of contracting Debts neer home.

Now it was high Noon, I thought it would never be Night with me; I seem'd to have the World in a string, and thought I could hale it which way I list'd at my pleasure: but soft my haste; for before two years were fully expir'd, after my seating at *Crewkerne*, (what by keeping high Company, what by Gaming) I had on a sudden run my self very deep into debt. But still I bore

my

my head aloft above water with courage, making a plausible shew in the eye of the vulgar. One ruinous humour I confess my self very vaingloriously guilty of: I ever too much affected foolishly to be admir'd and applauded; wherefore if six or eight Pot-companions had fate tipling with me, had they but bestowed their Complements liberally upon me, let such flatterers drink night and day, there was nothing for any of them to pay. [Honest true heart! noble, good-natur'd Mr. *Hellier*] I paid their Reckoning out of my pocket.

I was (to my shame and sorrow I relate it) notoriously addicted to Cursing and Swearing: guilty I was of profaning the Sabbath; on which score I had unhappily gain'd such influence on the Officers of the Town, that if Mr. *Hellier* were found in a Tipling-house on Sunday in Sermon-time, no one would offer to interrupt or call him to question; while others haply far less faulty, were call'd to an account, and perhaps inform'd against.

But by this time my own and Wife's Relations apprehensive of this my loose, dissolute, careless course of life, (discerning how I liv'd betwixt floating and sinking, between hope and despair) expecting but little or no good from so bad a life as mine, began to draw back, and stand at a distance.

Now my own Father, who had bound himself in Bond to the Town of *Crewkerne*, at my first coming thither (to secure and bear the same harmless, that they should not be damnified by any Charge from my Family or Children, in case of sickness, or poverty, or the like) demanded me to deposit fifty pounds down on the nail to the Magistrates of the said Town, for their Security, and releasing my Father from his Obligation. Now also my greater Creditors from afar off began to urge for money. To the end therefore that I might quit my
Father,

Father, that he might take back his Bond, as also to pay my more considerable Debts, I sold my fifty acres of Land for 193 *l.* sterling. After which I paid down 50 *l.* to the Town; and by assistance of the residue of the foresaid money, and help of Creditors, I liv'd in the said Town two years longer or thereabout, my Debts still unpaid.

And after all Stones turn'd to so little purpose, I be- took me to that Pack-horse and very last shift of Bro- kers and Bankrupts, (a Tapsters course of life) by which, at a certain Fair where I kept a Tipling bower, selling several sorts of Drink and Meat ready dressed, I had got me a good handsome considerable lump of money: but my miade being fretted and gall'd at the thoughts of my great Debts, unadvisedly contracted, I unable to endure and undergo the disgrace and misery of a Prison, which I more than doubted would be my lot, took my Horse and ten pounds in my pocket, and tripped up to *London*, resolving there to seek my for- tune. Where, though I might have turn'd my self to several Employments, having skill in Painting and mix- ing of Colours; judgment to eat any Letters, Knots, or Devices into Mettals by Chymical waters; a dexte- rous hand at Ingraving in Mettals and Carving in Wood, with several other ingenious and commendable Myste- ries. Yet, here was I so fatally besotted to my own Overthrow, that I could fancie nothing but a Voyage to Sea.

Whereupon, after much fruitless rambling to and fro, I met with a *German*, one Captain *Prison*, who had a Privateer-Ship, and a French Commission about the be- ginning of *June 77*. I went on board the said Ship, designing to sail in her under the capacity of a Sea-Chi- rurgeon. The said Captain was to furnish forth my Chest with all sorts of Drugs and Medicaments: but the

Captain being sentenced by the Admiralty-Court for a Pyrate, and doom'd to pay (as I understood) 1000 *l.* before he could get free, Money falling short, he could not set me forth nor furnish my Chest. Whereupon I left his Ship, and to shore I went in *August* 77, having just one poor sixpence in my pocket.

Thus had I trifled away and mis-spent my ten pounds and the price of my horse. Next, to supply necessity, I sold my Cloaths for want of money: so walking up *Tower-ditch*, I going in at the *Eagle* and *Childe*, enquired if there were any Ship-Captain quartered there? one replied, There was no Ship-Captain quartered in that house, but that he himself was concern'd about Sea-faring matters. I enquired to what parts he was concerned? he answered, To *Virginia*: So asked withal, if I were minded for that Country; if I were, I should have Meat, Drink, and Apparel, with other Necessaries provided for me. I replied, I had heard so bad a character of that Country, that I dreaded going thither, in regard I abhorred the Ax and the Haw. He told me, he would promise I should be onely employ'd in Merchants Accompts, and such Employments to which I had been bred, if they were here used.

On *August* the 10th, 77, I being over-perswaded, went on board the *Young Prince*, Captain *Robert Morris* Commander; on the 5th of *September* ditto, the *Young Prince* weigh'd Anchor from the *Downs*; and on the 25th of *October* following, she arriv'd within the *Capes* of *Virginia*, and dropt Anchor at *Newpersnews*.

I was deliver'd into the custody and dispose of one *Lewis Conner* of *Barmeodoe* hundred *Virginia*, who sold me off to one *Cutbeard Williamson*, living at a Plantation call'd *Hard Labour*, belonging to *Westover-Parish* in *Charles City*, County *Virginia*: which said *Williamson* promised me I should be employed in Teaching his Children,

dren, and not be set to any laborious work, unless necessity did compel now and then, meerly for a short spurt. But nevertheless, though I wanted not for Cloaths nor Victuals, yet I found their dealings contrary to their fair promises; which much disheartened me. And though my labour at the Howe was very irksome, and I was however resolved to do my utmost endeavour at it; yet that which embittered my life, and made every thing I took in hand burdensome to me, was the unworthy Ill-usage which I received daily and hourly from my ill-tongued Mistress; who would not only rail, swear and curse at me within doors, whenever I came into the house, casting on me continually biting Taunts and bitter Flouts; but like a live Ghost would impertinently haunt me, when I was quiet in the Ground at work. And although I silently wrought as fast as she rail'd, plying my labour, without so much as muttering at her, or answering any thing good or bad; yet all the silence and observance that I could use, would not charm her vile tongue. These things burning and broyling in my Breast, tempted me to take the trip, and give my Master the bag to hold; thereupon I vamped off, and got on board Capt. *Larimore's* ship, where I remained eleven days, or thereabout, the Ship then riding at *Warwicks-Creek Bay*.

I was absent from my Master's business almost three Weeks, but at length my Master hunting about, and searching to and fro, had discover'd where I was, and so sending a Messenger, fetched me back home again. As I was upon my return homeward, I had a designe to have knocked the Messenger on the head; for which purpose I took up a great stone and carried it along in my hand a good way, unknown to the man: but my heart failing me, I let drop that designe. At length home I came, begg'd pardon of my Master for my fault,

and all seemed pretty well again. But my usage proving still worse than before, my Mistress ever taunting me with her odious and inveterate Tongue, do all I would, and strive all the ways whatever I could, she, I found, was no whit pacified toward me. Whereupon I began to cast about and bethink my self, which way to rid me of that Hell upon Earth, yet still seeking if possible to weather it, but all in vain.

At last, Satan taking advantage of my secret inward regret, suggested to my vicious corrupt minde, that by ridding my Master and Mistress out of the way, I might with ease gain my Freedom, after which time I sought all opportunities to effectuate and bring to pass my said horrid contrivance: Concluding, when they were dead, I should be a Freeman. Which said execrable Project I attempted and put in execution *May* the 24, 1678. Thus.

Betimes in the Morning before day, I put on my best Cloaths, then got my Ax, and attempted two or three times to enter my Master's Lodging-room, still my heart failing me, I slept back again; but however at length in I rushed: A Servant-maid, who lay every night in the same Room, passed along by me the same time with her Bed on her shoulder, or under her arm, to whom I offer'd no violence, but let her pass untouched; nor had I meddled with her, had she kept out of my way. From her I passed on to my Masters Bed, and struck at him with the Ax, and gave him several blows, as near as I could guess, upon the Head: I do believe, I had so unhappy an aim with my hand, that I mortally wounded him the first blow. My Mistress in the interim got out of Bed, and got hold of a Chair, thinking to defend her self; and when I came toward her, struggl'd, but I proved too hard for her; She begg'd me to save her Life, and I might take
what

what I would, and go my way. But all in vain, nothing would satisfy but her Life, whom I looked on as my greatest Enemy; so down she went without Mercy. The Wench to whom I intended no hurt, returned, as I suppose to rescue her Mistress; whereupon she suffer'd the same cruel Fate with the other two.

After this Tragedy I broke open a Closet, and took Provision for my Journey, and rummaging my Mistress's Chest, I took what I thought fit, as much as loaded a good lusty Horse; So taking my Master's Gun in my hand, away I hastned: But while the Horse stood without door, a Neighbour came to the house, with an excuse to borrow the said Horse. To whom, I frowning, answered very roughly, and threatening him, bid him be gone, he could not have the Horse; who departed, and (I suppose) betrayed to the other Neighbours some jealousy he had conceived, concerning some Mischief I had been doing. A Child also belonging to the Family was run forth to betray the business. But before any body came, I was gone upon my intended progress with my Master's Horse loaded, and his Gun in my hand.

After wandering the unknown Woods a tedious time, to and fro, and finding no path, I struck up towards a Plantation belonging to one *Gilly*, near *Chickahomony Swamp*; where I had a Ship-mate living; here I found a Path, and following that Path, it led me up to the house, where finding my Ship-mate, I enquir'd the nearest way to the Falls of *James River*: Who told me, he knew not the way, but said, he would go and enquire; so he called his Master's Son, who asked, if I would not walk into the house, and eat before I went. I said it was too early for me to eat: The said *Gilly's* Son-in-law came forth also, and very urgent they were to have me walk in and smoke Tobacco,
seeing

seeing I would not eat. I told them, I would not smoke, but desired them to direct me my way, (still keeping my Gun in my hand, I being as shie of them, as they were watchful over me.) At last they told me, they would shew me the way; one walking before me, and the other following me, who led me to a Passage over a Water: where, before I passed over, I had some occasion to lay my Gun out of my hand: Whereupon one laying hold of the Gun, said, *This is a compleat Gun*, and withal fired it off: whereupon I discern'd my self surprized.

They told me I was to go no farther: So they seizing me, I struggled a while, and had like to have been too hard for one of the men. But *Gilly* himself hearing the report of the Gun, run down toward the place; so being overpower'd, I was forced to submit to have my hands bound. Upon this seizure I was struck with silence, not having power either to confess or deny the Fact. They forthwith brought me before Mr. *John Stith*, the next Justice of Peace; This happened *May 25, 1678*. I had no power to answer the Justice to any thing, only I begg'd that I might have a Minister sent for to me, and then I should relate the whole matter. One Mr. *Williams* was sent to me the next morning (being *Saturday*) to whom I acknowledged the whole matter. After conference with the said Minister, I began by degrees to be rendred sensible of the heinousness of my horrid and bloody Crime; for which I was Tryed at *James-Town, July 26, 1678*. And was Sentenced to be Hang'd in Chains the 27 *ditto*; according to which just Sentence, I am now deservedly to suffer here this instant 5th of *August, 1678*.

Whereas some have reported me formerly an Highway-man, and that I was transported from *England* hither

hither as a Malefactor ; I do here now declare to the world, that I never abused any person on any account on the Road in *England*, in all my Life-time (except one pittiful Begger.) For, as I rode one day along the Road, a Begger by the Way-side importuned me earnestly, that I would give him something. I had then been on the ramble, having spent all my Money to eighteen Pence, and had sixty Miles farther to ride. Whereupon I bethought my self how to supply my present penury out of that Beggers Purse, whom I judged to be far better in stock than my self. I therefore told the man, I had no Money about me less than Half a Crown, requiring him to give me seven Groats, and I would give him two Pence out of the Half-Crown. The Begger streight pull'd out a quantity of small Money, and laid it into my hand ; I griping my said hand, put the Money into my Pocket. The Begger re-demanded his Money ; I told him, I had little Money, and a great way to ride ; but he could beg for more Money, I could not ; so I rode away with the poor man's Money. Besides this Cheat, I was never guilty of any thing, which might incur the censure of the Law, in *England*, except my Debts so unadvisedly contracted.

This fore-recited Relation, after I had penned it from his own Mouth, I read the same over to him, because I had not related it (*ipsius atque totidem verbis*) just in the very same numerical words, wherein he made his Confession to me. After he had heard the same read over, he acknowledged this to be the true sense of his own Intentions, and the very same which he desired might be published to the world. So I promised him I would take so much care, as to have it transported for *England*. And shall now proceed to the Reflections themselves.



REFLECTIONS

ON THE

LIFE and DEATH

OF

THOMAS HELLIER.

THE first step, by which he acknowledged, that he ascended to a vicious Habit, was by his abusing the too great Indulgence of his Relations towards him, who were wont slightly to pass by and connive at his many youthful Follies (when but a Boy) without so much as chiding, or haply only smiling or laughing at him for the same, never vouchsafing once to correct him for what he had done amiss.

To harp overclose upon this string, would I know sound harsh and too ungrateful in the ears of many Thousands oversond and indulgent Parents. For, 'tis notoriously known, how fatally some persons have been guilty of this Epidemical Errour, to the utter overthrow and downright unavoidable destruction of their, otherwise hopeful, Posterity and flourishing Off spring. I shall therefore only hint the Wiseman's infallible Rule; *That they who spare the rod, hate their Children; but they who correct them in measure, shall save their Souls from Hell.*

As

As to this particular, Parents are apt to erre by two Extremes; Either they are guilty of too much Easiness and Gentleness towards their Children, which debauches the mindes of Youth from Vertue, Goodness, and industrious Towardliness, (Nature inclining all who are left to their own choice, to chuse the worst, and refuse the best) too frequently to open and incorrigible Licentiousness.

Or on the other hand, Parents are apt to exercise too strict and rigid Severity upon their Children, over-awing and over-eying them beyond reason, mewing them up like so many Hawks, and confining them like Prisoners, from lawful and allowable Liberty. Which hide-bound humour bestupifies the Wits of Youth, so that they become incapable of knowing how to make a right and true use of modest Liberty, after they are grown up to ripeness of years; whereupon such, like Prisoners broke out of a Goal, become mad, hair-brain'd, dissolute Sots, and wild extravagant Fools.

Whereas prudent Parents, who hope to reap comfort by the Towardliness of their Children, ought first and chiefly to study the Genius, Temper, and natural Inclination of the Youth, whom they have to deal with, and to qualifie their dealings toward them with due Moderation, choosing laudable Mediocrity in all things; whereby people may be better capable to judge, when 'tis needful to use the curb, and when 'tis fit to let loose the reins. Which Behaviour would prove more commendably successful as to their Childrens happy Education, as well as far more infallibly comfortable to themselves. It is evidently known and experimentally, that a Check mildly given shall shame a meek, ingenious, gentle Disposition from any vicious Irregularity; whereas mild Advice shall be but contemned by a stubborn Nature: Yea, harsh dealings,
D frequent

frequent penalties, and even blows themselves are but sufficient (and scarce that too sometimes) to work good upon some rude, harsh, refractory Tempers. Some Twigs will gently ply and bend with ease, while some again will sooner break than bend.

But above all things, Parents unconcern'd connivance at Childrens Follies, is certainly ruinous, and (through Satan's subtlety, and the rare injudiciousness of tender youthful years) is frequently abused into a silent encouragement, to proceed from trivial Offences to Criminal matters of weight and moment; like *Æsop's* School-boy, who for want of due Correction and Chastisement for his *Peccadillo's* at the beginning, by being winkt at in his petty Pilferings, took heart from thence and was emboldened to attempt those grosser Faults, which at last unavoidably noos'd his Neck in a Halter.

An Edocument which may prove significantly instructive to Youth in general, fore-warning all to beware of seeming inconsiderable, petty, trifling Follies, which insensibly (when once allowed and liked of) prepare and predispose the Minde for perpetrating other more heinous and far grosser Enormities. For, no person can arrive to a virtuous or vicious habit to become really good, or compleatly bad; but by the gradual ascent, progress and succession of many reiterated voluntary acts. And just as many small Leaks may sink a Ship, so in like manner small, unadvised, youthful Faults (if not curbed and in due time corrected) may betray persons to some one destroying, execrable outrage. Nor will towardly Education alone now prevail to overpower the violence of Temptation in this case, when once the reins have been let loose to all inordinate Affections. For, after that the sensual Appetite hath once gained the Predominancy,
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tyrannizing over, and at pleasure captivating the Will. By this means the Understanding being darkened, the Reason corrupted, the Judgment perverted and imbecillitated, the Internals being now totally unable to discern and distinguish between, or censure aright concerning downright Realities, or 'tween appearances of Good or Evil. Then violent, brutish, untamed Passions shall with ease hurry any person forward to the eager prosecution of whatever vicious Objects, carnal Sense proposeth to the Appetite, and sensual Appetite promiscuously suggesteth to the disturbed, injudicious, and giddied Fancy.

Self-Love, or Conceitedness of his own worth, was another step to this poor Wretch's ruine. For that supposed and imaginary worth admired in himself, created in his impotent Soul a flatuous Haughtiness of Spirit, and vainglorious Ostentation: so that he having attained (according to his own Confession) by his natural Ingenuity and Mother-Wit, as we say, some skill in Casting Metals, Eating Knots, Flowers, or any other sort of curious device into Metals, by virtue of Chymical-Waters, having a pretty dexterous Hand at Engraving in Metals, and Carving in Wood, as also some commendable insight into Painting and mixing of Colours, being likewise handy at making Musical-Instruments, and tolerably capable to play on the same when he had done, with other ingenious Contrivances and Mysteries; over and above the Trade of a Stationer, which he gain'd from his Master's Son, and his own proper Faculty of a Barber-Chyrurgeon, to which he was bound an Apprentice.

The fantastical conceit of his naturally happy and applauded Ingenuity, producing an unsetled, desultorious and undertaking temper in his soaring breast, prompted him boldly with assured confidence to attempt

any Mystery. Thus affecting by all means possible to be admir'd, striving to be, or at leastwise seem to be, somebody for his Skill in every thing. His monstrous wonderworking Brain built Castles in the Air of his lofty high-flown Imagination. Whereupon he sought to associate himself with persons of more than ordinary Rank and Quality, keeping still very high Company, which led him to great and excessive expences, beyond his own quality and estate: which causing neglect of his Domestick-business and Family affairs, quickly brought him behinde hand in the world, involving him deep in Debt. Which dissolute, careless course of Life, minds me of a seasonable Soliloquy, or solitary Dialogue, which I have been told was frequently used by a thrifty, sober Shop-keeper, by Question and Answer, between himself and his Shop, as he walked to and fro in it; He was wont, I am told, to propound this Question and Answer within himself, (*What? Shop, Wilt thou keep me? Yes, Sir, if you keep me.*) Nor can any wonder, seeing this our young Prodigal would not keep home, that home would not keep him. Whoever expect their Employments should maintain and keep them, such must be diligent and industrious in keeping close to their Employments.

So possessed, or bewitched rather, was this poor conceited man with an immoderate affectation of Applause, that had he met six or eight Companions meaner than himself, he would have spent for them all, as long as they would sit with him, had it been two or three Days and Nights, scorning any one of ordinary rank should share with him in payment of any Reckoning. And all this forsooth, because his Parasitical Associates would at every turn complement him by the Title of *Honest Mr. Hellier*, wherever they saw or met him.

O, but Mr. Hellier, who but Mr. Hellier? So sociable, so affable, so courteous, and true a heart, so generous and ingenious a Spirit, that Mr. Hellier became intimately belov'd both by Young and Old, by Gentle and Simple. Mr. Hellier was at all times courted and complemented by all sorts, being gratefully accepted with persons of the best Quality. His pliable, ductile, yielding temper indearing all people to him, for his affable Ingenuity.

Which fore-cited Humour is still, and ever hath been, notoriously exemplified by the frequent Follies of several ridiculous Spend-thrifts in all Ages, through each Country almost of this vast Universe; The daily dreadful evil Effects whereof have been so signally known among all people, that to this I need set only this brief and seasonable *Moneo*. [Let ingenious Youth settle their thoughts in due time, on some one useful and laudable Employment, to which their Genius shall naturally and most aptly incline and lead them, and sticking close to that alone, endeavour with humble and industrious diligence to become eminent in that one Mystery, Art, or Science.] Better attain to be somebody in any one single Faculty, than to be no body in all. Expertness in one thing, far excels a smattering in several. And when any have happily arrived to some perfection of Knowledge, or skill in some one Mystery, let them cautiously suppress vainglorious Self-conceit-ness and Admiration of their own Worth, as a thing fatally destructive to well-deserving Spirits. Conceited persons are usually plagued with unsettled, roving, rambling, desultorious Wits, which are too too frequently exposed to ostentatious ruine.

Withal, let unexperienced Youth look well to their company, lest they suffer themselves to be wiped over the thumbs, by crafty-pated Pot-Companions; or to be

be mumped out of their Estates and Fortunes by supposed real, but really false, flattering, slovenly, base, Trencher-friends. It would be highly absurd in me, should I but recount so many as I could from my own Experience nominate, Gentlemen of Quality and Estate, who through too great overcredulous facility have given themselves to be gull'd, abused, and cajoled by this very means out of many Pounds in the year. And indeed, though men of considerable fortunes cannot quickly be sensible of this ridiculous injury; yet it behoves persons, who must expect to live by their labour, to have their eyes better about them, and to look out a little more sharp: In regard such an ill-beseeming temper in a Peasant, must needs produce certain unavoidable ruine. For the same action, which in a great man may appear a Virtue laudable, and worthy the Title of true Generosity; will in a mean person deserve contempt, reproach and scorn, shewing highly ridiculous, blameworthy, and merit the censure due to vicious Ostentation. How odiously nauseating was that soft-headed Gallant's fantastical Humour? Who having far less Wit than Money, so impatiently affected Ostentation, that rather than miss of being seemingly admir'd, he would (whenever the vainglorious Devil drove him) ran abroad with a Bag or large Purse of Money, and picking up a ragged, tatter'd, beggarly Crew, his constant Creatures and Parasites, would himself stand in the midst, the said insects or filthy vermin crawling round him in a ring: Thus settled, the *Clawbacks* strait began to *Hogbogh*, and with loud Acclamations to clap their hands with all might and main, shouting and crying, *O most generous Esquire! most noble Captain! most excellent Sir!* Which Plaudite was forthwith amply well-rewarded with a large Boon from Esquire or Capt. *Cracktbrains*, who immediately amidst

amidst the heat of this his childish Triumph, scattered his Benevolence flush among them, showing Money down on them, like *Jupiter* on *Danaë*; and all to remunerate their little to be minded, and far less merited high *Encomiums*. And was not this most generous Esquire, most noble Cap. *Cracktbrains* most renownedly set up, and gloriously brought to bed?

The inseparable Attendants upon this poor silly Wretches Company-keeping, were frequent Drunkenness and that bewitching knack of shaking of the Elbow, or Gaming; whose adherents were bitter Cursing, abominable Swearing, and usual profaning of the Lords-day. By all which evil courses he having by degrees forfeited the favour both of God and good People: having embezzelled and mispent his own estate, and involved himself withal deep into Debt. Beginning now to be put to his shifts, he resolved at length to try and work his Wits, for extricating himself out of that Labyrinth of Shame and Misery, wherein he dreaded he should be entangled, if he were imprisoned for Debt. The thoughts whereof exceedingly terrified him both by Night and by Day; whereupon, striving to shun *Scylla*, he unhappily and unwittingly rushed on *Charybdis*; leaping (in his own apprehension) out of the frying pan into the fire; and bustling to free himself out of Purgatory, he skipped with *Michael Angelo's* Cardinal, full into Hells mouth (to his own thinking.) For having left his Wife, and rode to *London*, with designe to shun the clutches of Bayliffs, Serjeants and Goalers, by shipping himself off for Sea. Instead of dealing with a Ship-Captain, he fatally dropt into the tyrannical hands of a Trepanning Kidnapper, who shipt him off incontinently for *Virginia*. A deplorable Example of Divine Indignation, which may serve to deter all sorts from provoking Celestial Vengeance

Vengeance by the fore-named Vices. Justice hath Leaden Heels, but Iron Hands; it will overtake surely, though slowly. Abus'd Long-sufferance is changed into unquenchable Fury. And here he, who had so long slighted Patience, and trifled away so many rich Opportunities of making himself happy, was now come to the length of his string, and gotten to his (*Non ultra.*) For Vices of Drunkenness, Swearing, Cursing, Profaning the Sabbath, and the like, so common in our Age, that the generality of people scarce account them such, do (as by the sad effect of this Tragical Example manifestly appears) frequently provoke Divine Justice to give men over to commit destroying Crimes, meriting a shameful Death by the censure of the Law, as this poor Wretch was dealt by. And though Providence in all sound probability, was pleased to convert all to his good, before he left this Land of the Living, by reclaiming him through Repentance. Yet how many miserable Wretches may we conclude there to be in the world, who hardly minde these offences in themselves, not so much as dreaming it needful for them to be humbled, or cry *Peccavi* before the Majesty of Heaven for the same: Presuming on his Patience and Mercy, granting all will go well with them, merely because Divinity hath not vouchsafed to deal out such Severity to them, as he hath to some others; the condition of these poor wretches is beyond all apprehension or expression miserable. 'Tis well worthy Observation to consider, how fatally this poor wretch was besotted; That though he might with comfortable success have turn'd himself to so many honest Occupations, yet nothing would take with him, but a Voyage to Sea; which desire of his soon was accomplished and fulfilled to his own sorrow. Sail to Sea he did in a *Virginy-man*, little suspecting what was to follow.

After

After this poor desperate Wretch was arrived in *Virginia*, he was sold off to one who promised to employ him only as a Pedagogue, in teaching his Children. But *Hellier* soon finding his Master's dealings contradictory to his former fair pretences; experiencing his Mistress also continually bent to load him with abuses, exercising her perniciously-inventive Fancy in heaping on him *Ironical* Invectives, flouting him ever and anon, and taunting him with tart Jears. Discerning also that his own submissive willingness to work at the Howe, to the best of his power (though it were abominable and irksome to him;) and perceiving his forward Obedience to undergo so toilsome a drudgery, gain'd him but a bad requital from the implacable Tongue of that Shrew his Mistress; and that his perpetual silence and patient sufferance of her continual Taunts and Jears, Oaths and Curses (without so much as one word of reply from him, good or bad) wrought him no ease, nor any whit abated her tyrannical Passion, but that his Usage proved still as bad, or worser far than before: He was by the overpowering violence of Temptation seduced and prevailed upon to extricate himself out of that seeming Hell upon Earth, by perpetrating this most execrable Fact, as you have the acting of the Tragedy according to truth related before, just as I took the same in writing from his own Mouth in Prison, the Night before he Suffer'd.

And here, before I proceed any farther, let all sober persons magnifie, with me, the unsearchable Riches of Divine Goodness, who notwithstanding that all Christians are by Nature as bad as the worst, and haply the best of us all have at one time or another of our Lives been guilty of as God-provoking sins, as this poor penitent Criminal was (actual Murder only exempted) too too many having been over and over guilty of that too

in their hearts, amidst the boyling of outrageous and revengeful Passion, though not with their hands. Let us all, I say, praise Divinity for his Mercy, in allowing us that restraining Grace, which hath hitherto by one means or another staved off and kept us back from this or the like outrage. Let us therefore in the next place supplicate Divine Goodness for his All-powerful renewing Grace, which may so overpower our too-powerful Corruptions, that no presumptuous sin may at any time prevail, or gain Dominion over us.

Now 'tis no way to be doubted at all, but that each sober-minded person will seriously declaim against that Unchristian-like and execrable course of life driven by your Men-stealers, termed otherwise Spirits or Kidnappers, whose whole employ it is to colloque and seduce indigent, ignorant Souls (under fair pretences, and by making Golden promises of things never likely to come to pass) drilling many distressed, desperate Wretches on to their own speedy and unavoidable destruction, thereby studying to raise themselves by the ruine and downfal of rambling and unsettled Spirits.

The truth whereof might be sadly testified by several deplorable Examples of some, who for very grief and vexation of Minde (discerning themselves abusively danced into a Fools Paradise, or behampered in an inextricable Labyrinth of vexatious Mischiefs) have even desperately made themselves away.

All necessitated persons therefore who shall seek to shun shame or other miseries in *England*, or elsewhere, by changing Climate, and transporting themselves for this Country of *Virginia*, ought to be cautelous and wary, whom they trade with on this account, that they be not abused, will they, nill they, to their own destruction.

For *Virginia* is of it self a very fertil, good, pleasant

fant Country, abounding with the manifold Blessings of luxuriant Nature, the only Region of all under the Sun to enrich laborious, painful, industrious poor-men. So that many, who in *England* and many other Parts of the World are unable to get their Bread, may in this Region live comfortably and happy; the native Riches of the Soil bountifully requiting each industrious persons labour with a yearly plentiful product. The Rivers richly stored with delicious fish, the Air with several sorts and numerous flocks of Wild-fowl; the whole Country throughout Woody, and plentifully furnished in most parts with whole Herds of Deer and other endless Wild-game. Wherefore I dare confidently assert, that any person, who is by Nature and Education capable of hard labour, and that can bear and undergo heat and cold, any one who is but able to inure himself to the Ax and the Howe, need never to recant; nor will, I judge (if he transport himself for this Climate) ever finde just ground to repent his coming hither. But on the contrary, persons nicely educated, or train'd up to a sedentary Life, accustomed to a warm House in Winter, and to solace themselves in cool Shades in Summer-season, such (unless they come over on their own proper cost, defraying the charges of their Passage themselves) cannot expect equal success with lusty labouring men.

For, though there be here some Gentlemen of Rank and Quality, yet are they but few, and very exceeding rare, who are capable to prize or value good Breeding, gentle Education, or ingenious Literature, according to the true worth thereof. And indeed, how should it be otherwise? Who can expect Oats from Beasts which never eat any? (as our *English* Proverb patly insinuates.) Therefore this general neglect, or light esteem of truly laudable Endowments, needs

must proceed hence, even from the flat, low, mean Education, and obscure base Original of some, who (though Beggars in their Native Soil) yet have by their drudging Industry, since their arrival in this Country, attained to something of Estate, and seem now in their own conceits great men, or persons of more than ordinary account. The gross Fancies of such cloudy-pated persons will, by reason of their invincible Ignorance, misplace their esteem on a Taylor, Smith, Shoemaker, or the like necessary Handicrafts-man, courting such an one with their utmost art and skill; when a Scholar (if never so well qualified) shall but be contemned, and happily set at nought. For, in this Region, he commonly thinks himself the best man, who can at the Fall of the Leaf produce the largest crop of Corn and Tobacco. Wherefore each *Virginy*-Planter building solely on this fruit of his Labour, cares not how little he or his are guilty of being Book-learned, so he can but handle an Ax and Howe dexterously.

Now, 'tis to be confessed altogether Legal, Just and Equitable, that such who change their Climate, and are brought over hither on other mens accounts, having their Passage paid, and Charges born to their hands ('tis I say but altogether just, legal and equitable) that such coming voluntary, being withal supplied with all necessaries for Transportation out of other persons Pockets, should willingly and to the full retribute what hath been so disbursed by any Merchant on the said score. But in regard, after their arrival here, this satisfaction can be usually made no otherwise than by serving four Years by Indenture, or five Years according to the Custome of the Country, by those who come in without Indenture. Therefore it first and mainly concerns all persons to consider seriously before their shipping on board, what must be expected necessarily

cessarily to follow. And being once thoroughly well-advised concerning the unavoidable Consequences of running so uncertain a hazard, they ought in the next place to arm themselves with an unalterable Resolution to wade through all whatever seeming Difficulties they shall fall into, with invincible Chearfulness, Courage and Constancy. They who come thus qualified, never need to doubt unhop'd-for success in storming any the most discouraging opposition whatsoever, which they shall any time meet with. Otherwise, who sail hither in the capacity of Servants unresolved within themselves as to these forementioned *Proviso's*, do but pedantickly presume to aim at building Castles in the Air without materials.

Nor dare I undertake to encourage any, who know themselves unable to labour, to come over Servants at all; unless they can before-hand on infallible grounds assure themselves, that they shall be consigned to some truly-generous-spirited Gentleman of real repute, good quality, and true worth, who will infallibly deal so indulgently and favourably by them, as to employ them in such concerns, which their former Education hath most properly fitted them for. For your lusty people, able of Limbs, and healthy of Constitution, or hardy Lads, who are fit to drudge it stoutly, and are willing to learn to take pains, in hopes of being richly rewarded for their labour, are here every where in very high esteem. 'Tis more for the Interest of *Virginia* to have their Servants to chop Logs lustily, than to chop *Logick*. Handling the Howe proves here far better Musick than the Houghboy. Let your robustious Rusticks, if I may advise, sail to *Virginia* to choose, to seek their fortunes. For an *English* Tinker, Cobler, Pedler, a meer Mumper or Dunghil-raker, may by the blessing of Providence upon his painful Industry live in this Country

Country as plentifully, and (I think I may boldly affirm according to truth) reap as much or happily more content, than some Farmers in *England* of an hundred a year.

And though many persons (through the baseness and knavery of those who have transported them, on the one hand, and what through the Ignorance of the persons themselves who have been gull'd, on the other hand) have been, sore against their Wills, cheated over and trepann'd hither, to their own great Misery and utter Destruction: Yet 'tis well known to this day, that many having deserved the Gallows in *England*, some who have sailed over to *Virginia* in Shackles, have (after their arrival here) done very well; Leading a creditable, comfortable, and for ought I can understand, a plausible honest Life.

So that peoples own Mistakes chiefly create their own Discomfort on this behalf; For Example, When a person both unable and unus'd to labour, coming over hither in capacity of a Servant, meets unhappily with a Master who expects and compels him to work hard, much against his minde; (the said Master therefore justly expecting labour, while the Servant on the contrary fondly hopes and vainly desires to lead an easie Life.) This contradiction between the aims and ends of Master and Servant, renders both at once unavoidably miserable. But above all, the grand mischief is, when Masters in *Virginia* shall undertake to purchase Servants whom they know naturally incapable of hard labour, or by Education totally averse to the same; pretending they will employ the said Servants in concerns suitable to their Strength, or Education, or both. Who after they have the said Servants, as they judge, fast bound to them, contrive imprudently and impolitickly to employ them, quite perhaps contrary to their own Promises,

Promises, and the poor Servant's Expectations. And suppose these Servants may happily prove willing to strive (though with much grief and sore vexation of Minde) to put themselves forth to their utmost ability; yet they shall, ten hundred to one, be curs'd, barn'd, swore at, trampled under foot, and perpetually tormented with abusive Usage; all because they do not, and it may be cannot, answer altogether the now unreasonable expectation of their tyrannical Masters, who full well knew before they had them, that they ought not to expect what they so eagerly but vainly exact from them.

Whereas in truth, How much more consonant and agreeable were it to common Policy, Self-interest, as well as true Christian Charity, for all Masters in *Virginia*, Planters as well as others, to consider first their own Ability, and the Capacity of the Servants whom they designe to purchase, before they deal for them; sincerely at the same time imparting to them, What their Work must be, and what their Usage? And if, by enquiry into their former Condition, they discover them improper persons for their purpose; How much a wiser course were it, that such should seasonably pitch their choice on some others, more useful for them? Or if they will chuse no others, Conscience and Christianity sure ought to oblige them to use such Servants as their Christian Brethren, with Gentleness and Courtesie, content with their honest endeavours, not Tyrannizing over Christians, as *Turks* do over Galley-slaves, compelling them unmercifully beyond their strength.

For though Masters justly do expect and require Fidelity and painful Industry from their Christian Servants, and such Servants ought to put themselves forth to their utmost power for their Masters Benefit: Yet,
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the merciful Man exerciseth Mercy towards his Beast, much more toward a Christian Servant. And let cruel, tyrannical, *Egyptian* Task-masters know, that their Master is also in Heaven, whose Omniscience beholds and knows all persons dealings, and will judge according to Equity, without respect of persons, in his own due time, and listen to the Groans and Sighs of poor oppressed Wretches, vindicating the cause of injur'd Innocents, retributing crosses, vexations and troubles to all Wrong-doers.

And whereas this poor Penitent Wretch declar'd, That the bitterness of his ill-tongued Mistress was the main immediate provocation prompting and inciting him to give way to Satan's suggestions, while he tempted him to perpetrate this horrid, execrable Outrage: I suppose, all will grant, that Bitterness in any case (especially to morigerous Servants of a gentle Temper, obediently willing to do their endeavours) is no way Christian-like nor commendable, but rather Patience and kinde Usage.

To conclude these Reflections therefore, Let all sober persons (Masters and Servants, Parents and Children, Young and Old) give good heed to the Apostle's wholsom Advice in *Ephes. 6. 1. to the 12.*

As to the Man's Condition before he died, he seem'd to me of a very hopeful temper. I sat by him discouraging the whole night before Execution; during which converse, he gave me the whole fore-cited Relation of his former Life; as also how he came to be prevailed upon to act this execrable Tragedy. I found him all the Night throughout, gladly willing to be searched home to the very quick (as to his Spiritual condition) ready to unbosom himself fully and freely, no way in the least inclinable to mince, extenuate, cloak or palliate this Crime, or any other folly in himself; but
humbly

humbly confessing his Faults, and among the rest, his very youthful Follies, of his own accord, and sorrowing exceedingly for them. He continued full of a good modest Hope mixt with Joy, for the most part of the time (now and then, I confess, he seemed somewhat muddy, as if he had been cast down) but I needs must say, I never heard one word from him, nor discerned any behaviour by him, savouring in the least of presumption or despair; wherefore I dare censure no other, but that he dyed truely penitent.

But for the farther and fuller satisfaction of each curious enquirer concerning what end he made, let the Reader view over this ensuing last Farewell which he took of his Christian Countrymen, the sorrowful Spectators at the Gallows, by this succeeding Confession, and Christianlike Admonition.

Thomas Hellier's Confession and Admonition to all Spectators at the Gallows.

Good Christian people!

I Am come this day to be made an Example to all you beholders, for a Murder lately committed by me; for which sinful and inhumane deed, I pray the Lord for his mercies sake, and his Son Jesus Christ his sake, to grant me Absolution and Remission, both for that, and all other my sins which I have committed from my youth up, which are very many.

As disobeying of Parents, which sin I do now desire all young people to beware of. Give not your selves too much to the vanities and pleasures of this world; youth commonly do, (as the Preacher saith, in Eccles.

11. 9.) *Rejoyce thou young man in the days of thy youth,*
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and

and walk in the ways of thine heart, and in the sight of thine eyes: but they seldome consider the following part of the verse, which is, Know, for all this the Lord will bring thee to judgement; also in the verse before, If a man live many years, and rejoyce in them all, yet let him remember the days of darknes, for they are many. Also profaning the Sabbath is a sin that I have been too guilty of; and I wish there be not too many people in this Countrey, as well as in other places, guilty of that sin, (as well aged persons and Masters of Families, as young people and servants) who go to Church and to the Ordinary (a tipling-house) with one devotion, doing good as 'twere against their wills. Many break the Lords Commandments, in sending their Servants needlessly to seek lost Cattel on the Sabbath day, meerly because they will not allow nor find time to seek the same on other days; which is such a crying sin in this Land, that 'twere just with God to rain fire and brimstone on your heads, as he did on *Sodom and Gomorrah*.

The Sabbath is so strictly commanded, that whosoever did break it (under the Levitical Law) was to be put to death, as you may see, *Exod. 31. 14. Ye shall keep the Sabbath holy, for every one that defileth it, shall surely be put to death; and in the next verse, For whosoever shall do any work on that day, that Soul shall surely be cut off from among his people.* 'Tis also repeated in the 35th of the same book, the second verse; and in the third verse 'tis said, *You shall kindle no fire throughout your habitations on the Sabbath day.* Therefore what condition do you think your selves in, who unnecessarily compel and force your servants to divers works on the Sabbath day?

Repent, repent, for 'tis high time, lest the Lord send his heavy judgments among you, which are for these
sins

sins very much threatned. Also the sins of Gursing and Swearing I have been guilty of, in a very great measure. Also I have found it too common a thing in the Country, that Children who can scarce call Father and Mother, have an Oath in their Mouths; and when they come to Mans estate, then they who swear fastest and the greatest of Oaths, are the best men so accounted. Beware therefore of hideous Oaths and Curses, (as *Damn me*, and *Sink me*) what if the Lord should take thee at thy word, and take away thy life while these words are in thy mouth, and damn thee according to thy word, couldst thou blame God with Injustice? No, sinful Wretch, thou wouldst have but thy Deserts. 'Tis said in the Scripture, *Swear not at all; but let your yea be yea, and your nay, nay: for whatsoever is more than this, cometh of evil.* In another place Christ saith, *Swear not by Heaven, because 'tis the Lords Throne; nor by the Earth, because it is his Foot-stool; nor by thy Head, because thou canst not make one hair white or black.* Also the Lord shews many Examples on those profane Swearers many times.

As I knew a fellow who living with his Mother a Widow, he being to finde himself Victuals, and coming home drunk on a time, began nevertheless to chide with his Mother for something to eat; so to the Cupboard he went: his Mother chiding him for his lewd living, he in his rage swore he would not eat one bit of her victuals any more, wishing (if he did) that it might choak him. So he went to sleep, afterwards awaking returned to the Cupboard, where cutting a piece of cold Beef, lying there ready dressed, the first bit that he endeavoured to eat, he could not swallow, but the meat choaked him indeed. Therefore have a care of bad Wishes, for they are highly displeasing to God.

Also you that are Masters of Servants in this Country, have respect to them, to let them have that which is necessary for them, with good words, and not (*Dam you, Dog, do such a thing, or such a thing.*) They are not Dogs, who are professed Christians, and bear Gods Image; happily they are as good Christians as yourselves, and as well bred and educated, though through Poverty they are forced to seek Christianity under thy roof; where they usually find nothing but Tyranny. Be good to your Servants, as you would have God be good to you. Servants, in all things obey your Masters according to the flesh, not with Eye-service as men-pleasers, but with singleness of heart, fearing God. Masters, give to your Servants what is right and equal; know that you also have a Master in Heaven.

Now I intend to speak of the Subject, which is myself. I was once a Good Liver in *England*, in a Town called *Crookhorne*, by Profession a Barber-Chyrurgeon, and kept also a Stationers Shop, living there in good repute, till Company-keeping caus'd my Money to grow short, so that I became a great Debtor, and occasion'd my seeking my Fortune in another Country. And it was at length my mishap to come into this Country of *Virginia*, and here to be sold a Servant to work at the Ax and Howe, which was contrary to the Condition I made with the Man who sent me hither; which nevertheless I took well enough, till I found that hard Work, good Words, and civil Language, on my part, could bring me not a good word; but the more submissive I was, the more I was flouted at; which caused me to fall into Desperation, and to adhere to the Temptations of the Devil, who walketh up and down the world seeking whom he may devour. So by the Instigations of that Enemy to Mankind, I could not be quiet, but must needs kill my Master
and

and Dame, and then I should, I thought, be free. For which heinous, notorious, inhumane and unmercifull Deed, I am compell'd now to look Death in the face; which (blessed be God for it) is no Terrour to me at all. For I hope, after this Life ended, the Lord will receive my Soul into his arms of Mercy; and I pray my Saviour to keep me from the Torments of Hell, and the Tyranny of the Devil; and now that I am to depart this Life, that He would send his holy Angels to carry me (as they did the Soul of *Lazarus*) into his Kingdome. Receive me into thy joyful Paradise, (O Christ) which thou didst promise to the penitent Thief, who at his last gasp begg'd so devoutly for admission into thy Kingdom. Grant this, O Christ, for thine own Name sake, to whom I ascribe, as is most due, all Honour, Power, Praise, and Dominion, both now and for ever, Amen.

Now I intend to speak a little more for the Admonition of those whom I leave behinde me; which I hope all you Beholders will take in good part (as from your Object, the mouth of a Dying Man.)

First, I pray, that the Lord will give you all more Grace, than to do as I have done: That this my Disaster may be a powerful warning to you all against admitting any of the Devils Temptations into your Minde. Pray earnestly, when you pray, [*Lord, lead us not into Temptation.*] Strive against the Devils Snares, to break them. Say with *Joseph*, *How shall I commit this great wickedness, and sin against God?* The Devil is a cunning Fisher, using several Baits to catch poor Souls with; (Some he catches by alluring them to Stealing, some he ensnares by Lying, some by Swearing, some by Whoring, some by Drunkenness, and by Murder some) but his first and most feasible is Drunkenness, to which if he can entice poor people (as that

that with ease he may) they then are forthwith fitted for commission of any other sin whatever.

As I heard a Young-man confess concerning himself, (when on the Ladder to be hanged) Drunkenness, said he, and lewd Company, have brought me to this. For, when drunk, I lay with my Mothers Servant-Maid, whom proving with Child by me, I waiting my opportunity, drowned. For which inhumane, unchristian-like act, I am brought here now, quoth he, to be hanged.

Covetousness is another Bait by which Satan catches many poor Souls. Be not over-covetous after these earthly things, which are but dung in comparison of the Riches of Christ; Heap not up your Riches in this world, where Moth and Rust can corrupt, and Thieves can prevail to break through and steal. Heap not up wrath against the day of wrath. Surely every man walketh in a vain shew; surely men are disquieted in vain, who heap up Riches, and cannot tell who shall gather them. If the Lord hath endewed thee with Riches, impart some to thy poor Brethren, knowing thy Riches to be not thine own, but God's; and thou art God's Tenant; wherefore if thou dost not pay thy Rent, (*viz.* thy Benevolence due to the Poor) the Lord can soon turn thee out of all. For thou broughtest nothing into this World, nor shalt thou (*as Job saith*) carry any thing out of it. Naked thou camest from thy Mothers Womb, and naked shalt thou return; the Lord giveth, and the Lord taketh, and blessed be the Name of the Lord. Think on this in thine Health. Think on Death; Death stealeth on men, like a Thief in the night, at an hour when they are least aware of it. Therefore our Saviour warneth us to watch. *Watch therefore, saith he, for ye know not at what hour the Lord will come.* It therefore doth behove all People,
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Young and Old, Rich and Poor, to make their Calling and Election sure. *Work while 'tis called (to day,) for the Night cometh, wherein no man can work.* The day is meant the day of Life, and the night is the night of Death. Now to conclude this in few words, *Fear God and keep his Commandments, for this is the whole Duty of man.* For God will bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.

I shall now speak something concerning Unity and Love one to another, (it being so rare to see Neighbours in this Country living lovingly together, without breeding disturbances among themselves.) For you shall finde some, who will go to one Neighbours house, and tell them a Story what such or such a person hath said; then going to the said persons houses, they will tell the same to them also against the others; so causing poor Neighbours to live at strife and variance one with another, making them to hate one another, the Neighbours themselves happily not knowing why nor wherefore; all the mischief being occasioned only by a Talebearer, whom I can liken to nothing else but the Devils Coal-carrier. The words of a Tale-bearer are as wounds, saith *Solomon*, they go down into the inmost parts of the Belly. It is Christ's command, as *Saint John* saith, *That you love one another, for Love is of God: and every one that loveth is of God, and knoweth God; but he that loveth not, is not of God, for God is Love.*

Good People all, I hope you are not offended at what hath been spoken. I intreat you to minde it well. I humbly desire you to think seriously on my words, and let not these Admonitions go in at one ear and out at the other. Think not your selves unconcern'd; not one person here present, but is one way or another guilty of some one or more of these forementioned Sins.

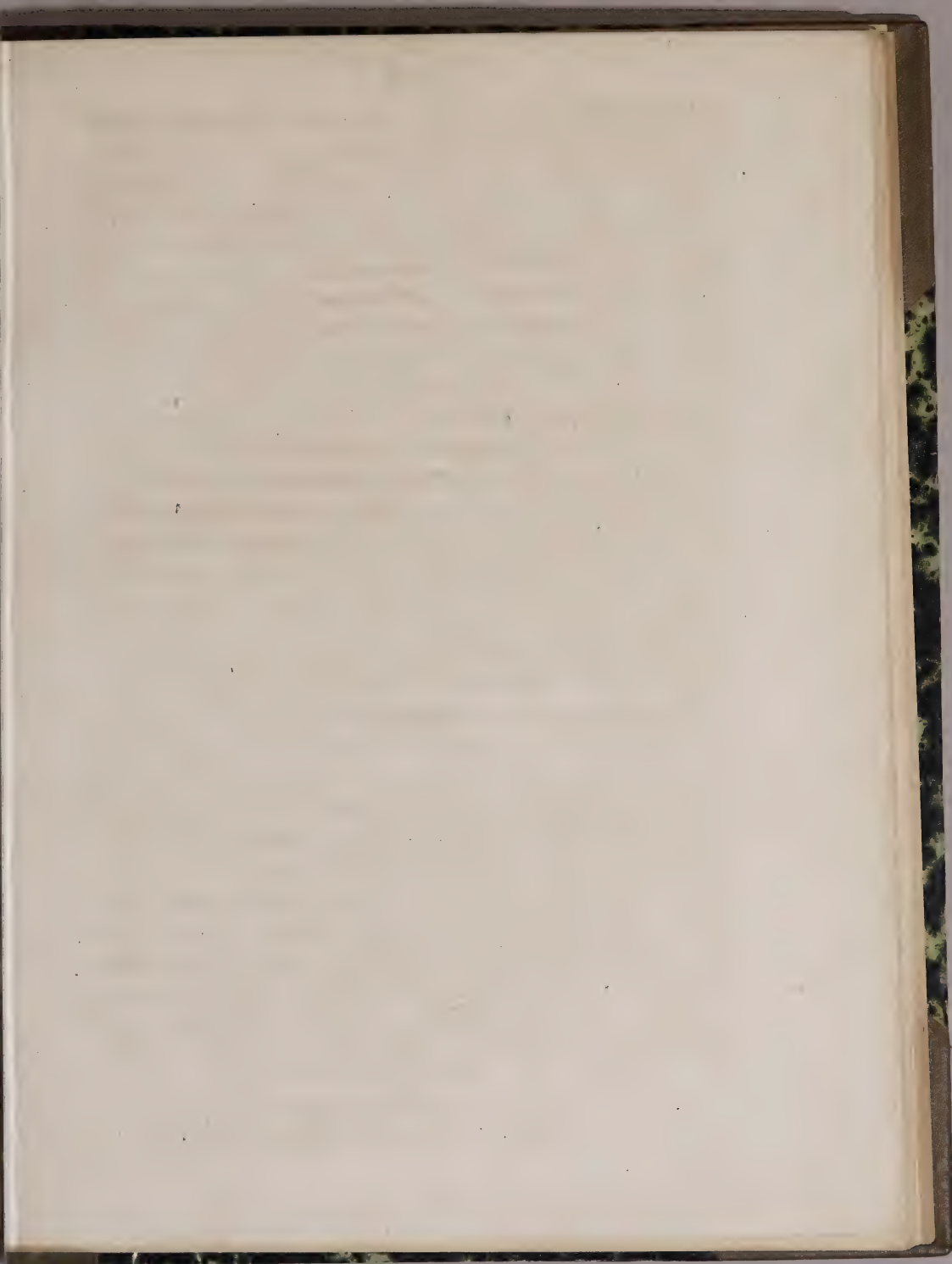
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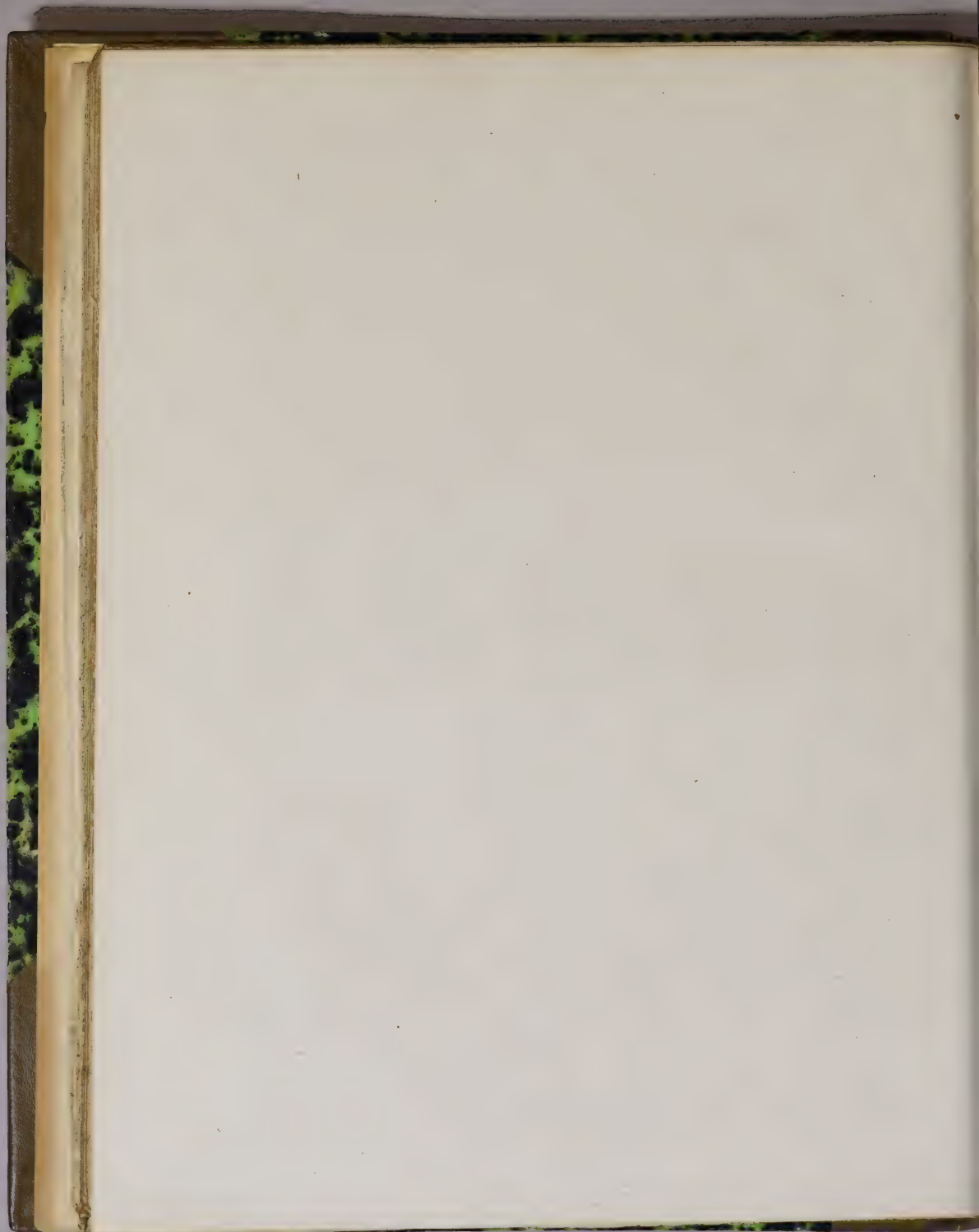
Think it not sufficient to say each of you, I have been a very great Sinner in my time, the Lord forgive me for it, still going on securely in your Sins; thinking it enough to cry, *Lord have Mercy upon me*, when you are giving up the Ghost, which too happily you may not be able to do. Think well on it therefore, and defer not your Repentance till the last hour. 'Tis not so easie a thing to obtain Heaven; the Way is narrow, difficult to finde, and dangerous to travel, the way thither being by the Gates of Hell. Wherefore people ought not to delay their Repentance and Reformation; delays breed dangers. The difficulty in the Passage, and danger in the Way, should warn all to begin their Journey the sooner, and take the more time. To procure also a good knowing Guide, and as much good Company as possible may be had; not a blinde Guide, lest the blinde leading the blinde, both fall into the Ditch. For should you go without a Guide, or follow an ignorant Guide, thinking your selves safe and right enough, and at a halt losing the right way, slip into Hell, 'tis impossible for you ever to get out again. The Devil is a cunning Forester, who digging deep Pits, covers them over with small sticks, laying green Turf on the top, to intrap wild Beasts, which chance to ramble over them; once fallen in, there's no getting out again. So if once a man be fallen into Hell, there he must abide with the Devil and his Angels, where is weeping, and wailing, and gnashing of teeth, with continual Torments: Souls always dying, but never dead; ever consuming, and never consumed.

Therefore, as you love your own Souls, let me beg you not to delay your Repentance; but repent now, and continue repenting so long as you have an hour to live. Leave off sinning, else God will leave you off: Leave off Swearing, Cursing, Lying, Stealing, Covetousness, with all other Sins. If an idle Thought be displeasing to God, much more idle Words, and prophane Actions.

Now to conclude all, Lord, for thy Mercies sake, open Heaven Door, and let in not only a penitent Thief, or Swearer, or Lyar, or Drunkard, or Profaner of the Sabbath, or Murderer, or lewd Lives; but one who is all these. Lord give me entrance, Lord let me in, for Jesus Christ his sake, Amen.

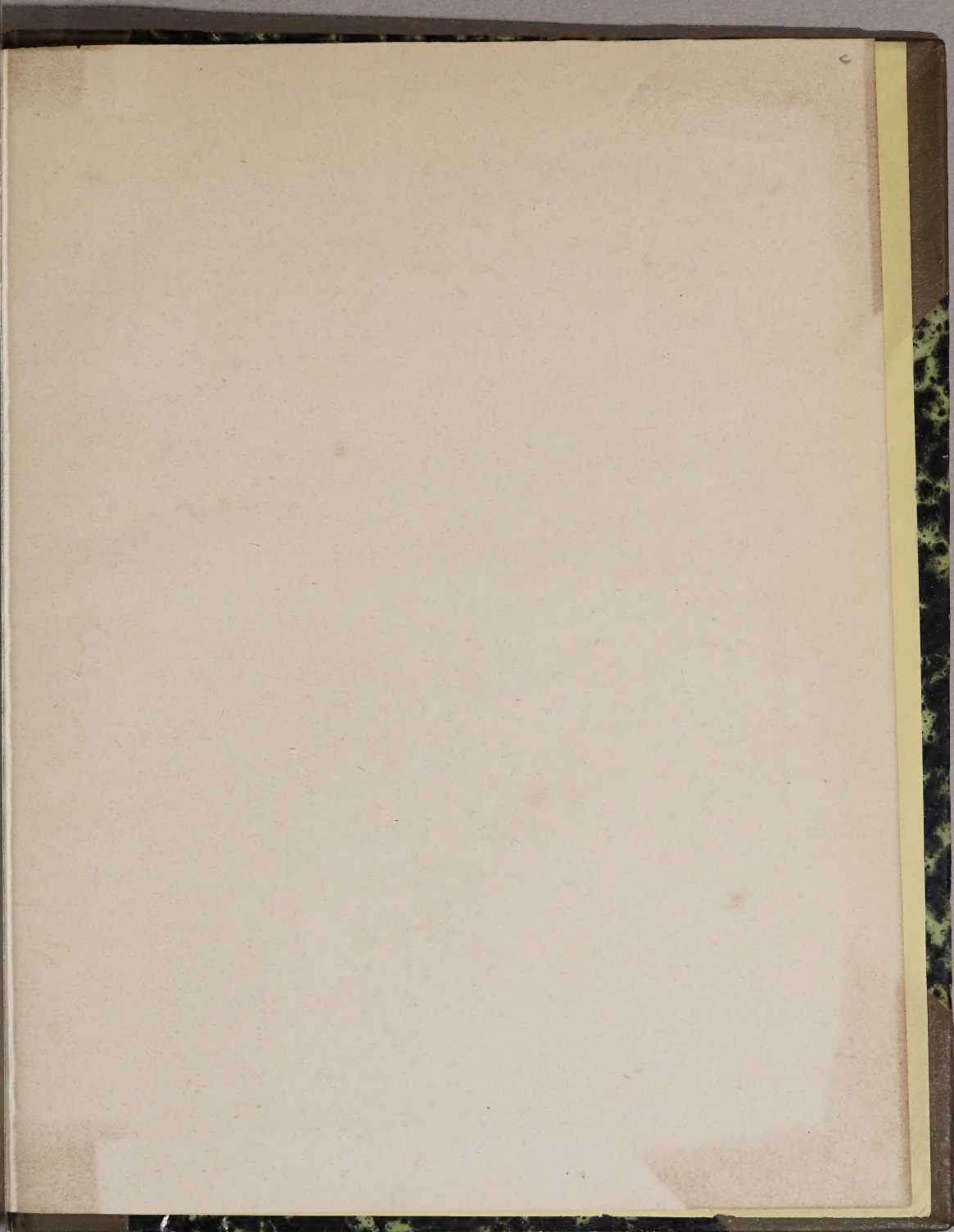
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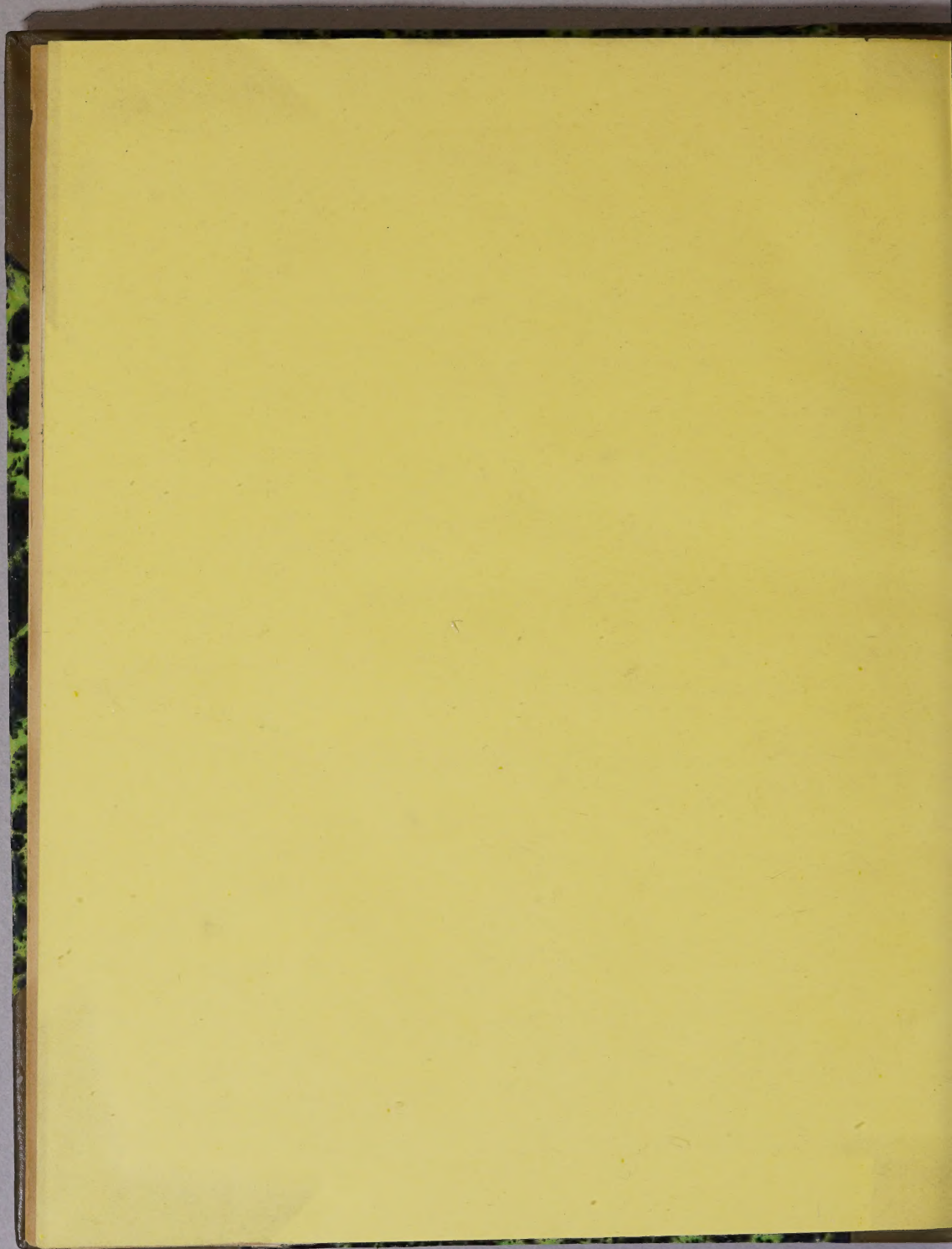












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